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The Remaking of a Mind. By *Henry de Man*. Charles Scribner's Sons, New York City. Pp. 289. \$1.75.

Of post-war literature this is one of the most rewarding books yet issued. The author is a Belgian of old Flemish stock, an "intellectual" prominent before the war and during its early stages, in the socialist "Internationale." He also was a "pacifist." He has fought with the Belgian army, served as a liaison officer with the British forces, visited Russia on a special mission to study its revolutionary evolution, and been a pleased and transformed (though not disillusioned) student of the democracy of the United States, during the past five years. He observes accurately from as much data as he can possibly gather. He speaks as a trained scholar and man of culture. He reasons his way to his conclusions, but at the same time keeps his heart warm and his ethics clear. He deals as objectively as he can with the record of German, French, and Belgian socialists during the war, and especially the Germans. His verdict is damning. All the realism of a Barbusse is here, with war as a process of life-taking, but it is supplemented in his case with the coolness of a Bertrand Russell or a H. G. Wells in showing the absolute necessity of discarding the older sort of "pacifism."

To near-socialists and flirts with soviet communism the most valuable section of the book, because full of warning and admonition, will be that in which he describes his forsaking of doctrinarism of the Marxian type and his repulsion at the substitute gospel preached and practised by Trotsky and Lenin. A socialist he still is, but now of a wholly pragmatic type, and profoundly impressed with the conviction that socialism must come along with and by political democracy of the American type. His visit to the United States clinched his opinion and turned it into a conviction. Only by America's method of gradual socialization of capitalism through free political and lawful processes can Western Europe, in his opinion, be saved from self-destruction. The war has shattered his reliance on the economic interpretation of history, and his faith for humanity's betterment in class-warfare and in the denial of legitimate nationalism. It also made him willing to take life for an ethical ideal, and to learn to hate the sin without hating the sinner. Wiser words than he writes on "hate" have not been written of late.

Light. By *Henri Barbusse*, author of "Under Fire." E. P. Dutton & Co., New York City. \$1.90 net. Pp. 309.

This French idealist, who uses the most realistic of techniques, won international fame and a circulation of 300,000 for his book, "Under Fire." It dealt chiefly with the sordid, brutal, debasing facts of warfare as the French poilu knew them. Much of this later book covers the same ground, and has the same merit and demerit; but in addition the reader gets the point of view of the French radical toward the problems of social reconstruction that lie ahead for France in particular and for Europe in general. The vehicle is fiction. The love theme dominating the tale is one that only takes on a spiritual significance at the close of a "hero's" career, which, if we are to take it as typically Gallic, accounts for much in contemporary French life that runs counter to the fundamental instincts of Americans, and that explains why so many of the American Expeditionary Force return from France far from enthusiastic about the Anglo-French alliance. There is a side of the story, however, which makes it valuable, for it does disclose the anti-war arguments of the non-Chauvinistic Frenchman, who is an internationalist primarily, who declines to hate the German whom he has defeated, and who is bound to overthrow the forces in France, Great Britain, and Italy that he believes caused the war for selfish, class ends.

War Aims and Peace Ideals—Selections in Prose and Verse, Illustrating the Aspirations of the Modern World. By *Tucker Brooke, B. Litt., and Henry Seidel Canby, Ph. D.* Yale University Press, New York. Pp. 264. \$1.80.

The compilers of this useful collection believe that the truth about this war and all wars (their aims and ideals) is more likely to be found in the frank utterances of private

individuals than in state papers, that, however distinct and certain their historical value, are written to fit the occasion or to attain an objective and present with sincerity neither the aims in war nor the underlying issues at conflict of the peoples whose ideals they ostensibly express. Consequently, they have gone from nation to nation (including Germany) to find a war-literature of the emotions and ideas, sometimes rising to greatness and sometimes valuable only for the hate of cynical opinion, but always interesting to the student of human nature and the philosophy of war. Hence it is that among the reprints are Lissauer's "Song of Hate Against England," and Carl Hauptmann's "The Dead Are Singing," as well as Nietzsche's "War and Warriors" and Liebknecht's "Capitalistic Militarism"; and Maurice Barrès "The Undying Spirit of France," as well as Lord Grey's great polemic in favor of the League of Nations. Verse and prose intermingle and the collection reflects the personal equations of its compilers—as all anthologies do. It is rather significant that the only great prose statements of the American point of view are the state papers of the President, with the exception of Owen Wister's "Pentecost of Calamity," which fact is rather harsh in its implications of American prosodists.

Proposed Roads to Freedom. By *Bertrand Russell*. Henry Holt & Co., New York. Pp. 212, with index. \$1.50.

This latest book by the English high-born radical and philosopher, whose words and deeds brought him under surveillance and restraint by the British Government during the war, is not in the same class of permanent literature which his "Why Men Fight" is likely to hold among anti-militarists. Most of it is an analysis of the theories and probable results of the plans for reconstruction of society which are broadly grouped under the titles of socialism, anarchism, and syndicalism; and as a work of recapitulation and description the result shows the customary intellectual power of the author, at the same time that it reveals clearly the ceaseless unrest and antinomy which a nature like his undergoes at the present time, shuttling back and forth between ideals of individualism and collectivism, either as a personal creed or a public policy. Suffice it to say that the author at the date of writing seemed to have settled down to guild socialism as the solvent most commendable as an alternative to the present reign of capitalism, which he postulates, rejects and challenges.

A believer in the League of Nations, Mr. Russell is not so much of a socialist or an anarchist as to accept the view of capitalism as the chief cause of war that most propagandists of those "isms" hold it to be. He believes that there were wars before capitalism came to power, and that they will be possible even should it be done away with or made less frequent by evolution of society. Even under proletarian rule he is sure that race antipathies and hatreds would persist.

He is skeptical of the ability or the good intention of socialist or anarchist groups at governing and administering an African region full of natural wealth, but with an uncivilized population, with any more disinterestedness than is shown by European nations as at present dominated. He assigns war to psychological causes in the main, and not to economic conditions. Love of power and envy and instinctive competitiveness—these are the main roots of war; and the main obstacles to peace lie in the hearts of men.

The Early Christian Attitude Toward War. By *C. St. John Cadoux, D. D.* Headley Brothers, Ltd., London. Pp. 265. 10/6 net.

This book is based on a thesis accepted by the University of London for the Doctorate in Divinity degree conferred upon the author. It is the work of a scholar, is amply documented, and shows the writer's knowledge not only of the early church and its literature, but also of the writings of recent Christian apologists for war, such as Harnack, Bethune-Baker, Cunningham, and de Jong.

Special emphasis is laid upon full disclosure of the influence upon the Christian community of great leaders like Tertullianus and Origen, the net impact of whose teaching